787 wood and a long line in the middle. The forecast is made by counting the number of carved stripes on the upper and lower sections, the upper representing ghosts and evil spirits, and the lower, oneself. An odd number betokens good luck, an even number, bad luck. If there happens to be an even number on the upper part and an odd number on the lower — a position which affirms one's strength and the ghost's weakness — then this will be considered an omen of supreme luck. While in Ta-liang Shan, the inspection team had a quarrel with A-cho Chê-chio and did not know which route, whether north or south, to take for the return trip. On the eve of the journey, our headman-protector, Li-chü Ta-chi, secretly asked a pi-mu to divine by wood carving and was told that the northern route was the lucky one. The author did not learn about it until afterwards from his interpreter, Wang Chü-sung, and regretted that he did not personally participate in this activity.

800 By foretelling fortune or misfortune, good or bad luck, divination is a kind of magic that controls destiny. Both religion and magic become effective in human life under intense emotional situations. By these are meant crucial points in a man's life, such as birth and marriage, sickness and death, business failure, clan-feud fighting and killing, as well as those irremediable moods of anger and hatred. Under these circumstances, there is no other outlet for human intelligence or experience but to rely upon faith and ritual as an escape into the realm of the supernatural. In agricultural enterprise, many primitive people, on the basis of their daily experience and common scientific knowledge, would perforce engage in burning the forest, plowing the fields, sowing and weeding, removing harmful insects, and driving away the birds and animals in order to get a good crop. But often the primitive people also make use of grain-shaped stones, which they bury in the earth in the hope of invoking these stones to increase the harvest. Since rain helps the growth of the grain during drought, the primitive people rely upon the ritual of praying for rain to control the weather. Therefore, in their minds, they conceive of science and magic as having a cause and effect relationship, but they cannot see clearly the dividing line between physical and supernatural worlds.

• 171 [97] Lolo religion is still in a primitive stage, intermingled and inseparable from magic, while all its practices lean heavily toward magical activities. Magic is based strictly on traditional techniques. It is believed that the goals to be sought would be attained if the techniques were applied correctly. Lolo magic, likewise, was created from the tensions of life and handed down from generation to generation.

2: Wiens G-4 (no date) 1954 AF17 South China
Lolo AE 4

101 The derivation of the term Lolo is supposed to be as follows. At the close of the Sui Dynasty (581-618 A.D.) the outstanding leaders among the Man were bestowed the name of Kuei-chu. a term designating the chief who headed the shamanistic ceremonies in sacrifices to spirits. Literally it means "Master of the Spirits". The people of the Lo-tien area of southern Kuei-chou (where the Lolo were dominant) (See Photo 11) then called the Kuei-chu of the Lo Clan by the abbreviated term Lo-kuei ("Lo-spirit"). This term became erroneously changed to Lu-lu and subsequently to Lo-lo.[81]

564 791 212 171 It is very clear. said Eickstedt in 1944, that the source and origin of the Lolo lie in the north. Culture, economy and even physical feature types point toward the north. As the Lolo culture moved southward, it became watered down. The core of the northern group in recent years was built around the so-called Independent Lolo lords of Ta-liang Shan in southwestern Ssu-ch'uan. Here a blood-proud caste of nobility, the Black-bones, who fought, rode, herded horses and ruled, oversaw a stratum of underlings, the White-bones, who took care of the daily bread, and a stratum of slaves. The latter were formed from the intermixture of the original inhabitants with numberless former Han-Chinese who had been robbed and kidnapped and had forgot their heritage and now took themselves to be Lolo. Here in the Ta-liang Shan the singular culture of the entire folk has been expressed most strongly. Intermarriage between castes was punished by death. The witch-doctors and rulers even had an entirely separate script, which, besides serving cult purposes primarily, also had practical uses. But this ended at the Yun-nan borders. The farther south one traveled, the more one found that Lolo independence was reduced and the less there was of social stratification. In places in Yun-nan proper, the script, the horse-herding, and the name Black-bone are completely unknown among the Lolo.[82]

142 The types found among the Lolo in different localities show extraordinary differentiation in significant ways, according to Eickstedt. Thus, in Burma the clear, high Mongol racial element from the South China orbit is unmistakable, and this also is to be found in southeast and southern Yun-nan. In Ssu-ch'uan the middle China element is preponderant among the masses, while in the upper stratum of Blackbones, the tall-statured element with features of high relief, that is, the Europoid type, is clearly discern-

[179 cont.]

593 The head of the family exercises very great authority, to which his children are completely amenable until the day when they establish new households.

853 862 [180] The customs relative to childbirth appear to present no peculiarities other than the following:

Every three days the child is given a little chewed rice.

Nursing lasts only one year.

597 The "Lolo" sometimes adopt children, which families of their tribe having numerous children either surrender or sell to them.

The adopted child takes the name of his new family and enjoys the same rights as the legitimate children.

584 The marriage request is made by two friends of the young man who present themselves at the home of the young woman, carrying certain articles of food (fowl and rice).

A family council, made up of relatives of the young woman, examine and discuss the proposal. In case of refusal, the two intermediaries withdraw, carrying the articles of food. In case of acceptance, these articles of food are eaten on the spot.

583 The young man, advised of the favorable answer given his proposal, returns with his two friends, carrying gifts, and settles with his future father-in-law the amount of the dowry, then the date 585 of the marriage. On the day agreed upon, the fiancée is conducted to the home of the young man, accompanied by her brothers and sisters, by two old women, and by the two intermediaries. When evening arrives, the marriage is celebrated by a great feast followed by dances. Six days later, the newlyweds spend two days in the home 591 of the young wife, then go and spend a night in the home of the husband. After this, the bride returns and resides in her parents' house, where she remains until the day that pregnancy appears certain. Then she comes to establish herself permanently in her husband's house.

● [171] We have already found this last custom among the "Tho" of the Si Kiang and among the "Nung." This agreement is not lacking in interest. It has not been possible for us to determine the epoch to which this custom goes back among the "Lolo" of Tonkin.

583 The young folks may marry against the wishes of their parents, as we have already seen among the "Méo." The young man carries